

THE
LIFE
OF
FAITH IN
DEATH.

*Exemplified in the living
Speeches of Dying
Christians.*

By SAMUEL WARD
Preacher of Ipswich.

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THE
FIFTH

BOOK

OF

THE HISTORY OF THE
ROYAL NAVY

BY

ADMIRAL LORD NELSON

AND

ADMIRAL LORD BACON

OF THE

ROYAL NAVY

OF GREAT BRITAIN

AND IRELAND

IN THE

SEVENTEENTH CENTURY

AND

THE



TO
HIS DEARE
AND LOVING
MOTHER.



*Honour Augustine much
for honouring
his Mother
so much after her death,
whose name and example
had otherwise lyen in ob-
scuritie. But I like better,
and wish rather to follow
the piety of Nazianzene,
who gaue himselfe to the*

A 3 per-

THE EPISTLE

performance of all Christian Offices to his louing Mother. God hath so blessed the former part of your life aboue the lot of most women, with two such able guides, as haue so stored you with Spirituall and Temporall furniture, that you neede not the ayde of any your Children. Neuerthelesse, Grace and Nature will bee ascending and expressing themselves, though in weake seruices. RE V-

BEN

DEDICATORIE.

BEN when hee found but
a fewe Flowres, must
bring them to his Mo-
ther LEAH. ESAU
when hee takes Venison,
gratifies his aged Father
withall. SAMPSON
findes honie by the way
and presents of it to his
parents. Heere is a Posie
gathered out of olde and
new Gardens; this savory
meate hath God brought
to hand, heere is sweete
out of the strong. Let
your soule cate and blesse.

A A The

THE EPISTLE

The use and fruit of them
I wish to every beleever,
especially in age and sicke-
nesse: but the handsell and
honor of them (if any be)
to your selfe, whom the
Law of God and Nature
binds mee to honour aboue
others. Long may you live
to blesse your Children
with your daily Prayers,
especially your sonnes in
that worke which needes
much watering. Yet every
good Christian in yeares
cannot but desire to bee
fore-

DEDICATORIE.

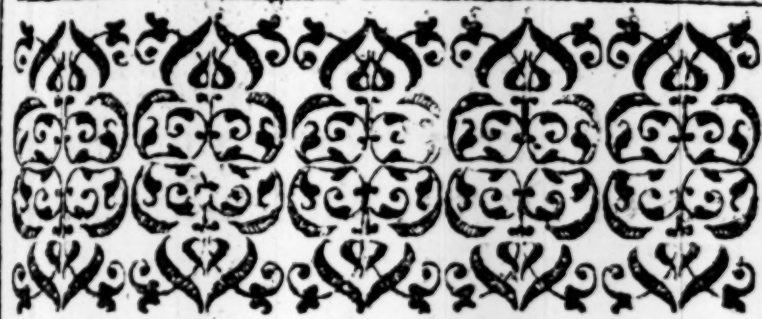
forewarned against death
approching, and that is the
ayme of these endeuours.
God prosper and blesse
them as the former: and
send mee my part in the
benefit of these (as hee
hath done of them) in the
time of vse.

Your Sonne in all dutie,
desirous of the birth-right of
your loue and blessing.

SA: WARD.

Your Son in Christ
deputy of the Bishop of
your love and blessing

SA. WARD.



THE LIFE OF FAITH IN DEATH.



That which hath bin
already spoken of
the Life of Faith, is
to the naturall man
about all Faith.

And yet if that bee all it can doe,
then is all little better then no-
thing. Say it could fill the minde
of man with all content, satiate
his

The life of Faith

his life with all delight, and sweeten the bitternesse of all afflictions, yet if for all this, there lurke in his breast a secret and flauish feare of Death, the least peece of this leauen but in a corner of the pecke, is enough to sowre the whole lumpe of his ioyes: the least dram of this Coloquintida will marre the relish of all his sweetes: and make him crie out, *There is death in the pot.* And, Oh Death, how bitter is thy mention and memory?

Aske Nature, and call to Philosophy, and see if they can affoord any ayd: must they not confesse themselues heere quite posed and plunged: hath not death set & foyled their whole army: for pueritie, shame, and sicknesse, and other such pettie Crosses, some poore cures, and lame shifts haue they found out: but when death comes

all their courage hath fayled, and all their rules haue left them in darke and desperate vncertainties. It is possible for *Pharaoh* with much a do to stand out the stormes of Haile, the swarme of Flies and Lice: but when once the crie of Death is in the houses, then is there no way but yeelding: his Enchaunters and Mountebancks could abide the crie of Frogs and other such vermine; but this *Basiliske* affrights them. Oncly Faith takes it by the tayle, handles it, and turnes it into an harmelesse wand, yea into a rod budding with glory and immortalitie.

Quartane agues are not so much the shame of Phisicke, as Death is of all naturall skill and valour. Death is Faiths euill. Faith onely professeth this Cure, vndertaketh and performeth it with the least touch of Christs hand: and that
as

as familiarly as the richest Balme doth the least cut of the finger. Faith turneth feares into hopes, sighings and groanings, into wishings and longings, shaking and trembling into leaping and clapping of hands.

Dr. Tayler.

The Hawkes.

Alas, all troubles are but as Pigmyes to this Gyant, who defies all the hoste of Infidels: holds them in bondage all the dayes of their liues: and makes their whole life no better then a living Death and dying life. Only Faith encounters this Gyant, singles him out for her chiefe prize, and grapples with him not as a match, but as with a vanquished vnderling: insulting ouer him as much as he doth ouer the sonnes of vnbeliefe: sets her foot vpon the necke of this King of feares, and so easily becomes Conquerour and Emperour of all pettie feares, which are therefore
onely

onely fearefull, because they tend to Death; the last, the worst, the end and summe of all feared evils. Here, and here onely is the incomparable crowne of Faith: here onely doth she evidently and eminently honour her followers, and difference them from all others with a noble liuery of true magnanimitie and alacritie.

It is true, if wee had windowes into the breasts of men, a difference one might see in the inward bearing of aduersitie: but for the face and outside, both may seeme alike hardy, both may seeme alike resolute: But when it comes to the poynt of Death, then the speech, the behauiour, the countenance, palpably distinguish the dull patience perforce of the worldling from the cheerfull welcome of the Christian. Let Death put on her mildest vizards, come
in

in the habit of the greatest sickness, to the stoutest Champion on his owne Downe bed, yet shall his heart tremble and his countenance waxe pale. Let her dresse her selfe like the cruellest Fury: Come with all her rackes, fires, strappadoes, wilde beasts, all her exquisite tortures: Faith will set a woman, or a childe to make sport with her, to dare and to tyre her, and her tormentors.

Alas what doe they tell vs of their *Socrates*, their *Cato*, their *Seneca*, and a few such thinne examples which a breath will rehearse, a few lines containe their poore ragged handfull, to our Legions, whose names or number one may as soone reckon as the sand of the Sea shore: theirs a few choyce men of heroycall spirits trayned vp either in arts or armes: Our of the weakest sexes and sorts, onely strong

strong in the Faith : theirs either out of windy vaine-glory childish-ly reckoning of a short death and a long fame, or out of blockish ignorance venturing vpon Death as Children and mad men vpon dangers without feare or wit: Ours out of mature deliberation and firme beliefe in Christ : who hath drunke out of Deaths bitter Cup an eternall health to all mankind, taken the gall and poyson out of it, and made it a wholesome potion of immortalitie. Faith heere proclaimes her challenge and bids nature or arte out of all their Souldiers or Schollers produce any one, who hauing free option to liue or die, and that vpon equall tearmes haue embraced Death: Whereas infinite of hers haue bin offered life with promotions, and yet would not bee deliuered expecting a better resurrection.

B**If**

If any shall challenge these for Thraſonicall flouriſhes, or Carpet vaunts, I appeale and call to witneſſe not the Cloud now, but the whole ſkye of witneſſes, ſuch I meane as haue dyed either in the Lord, or for the Lord, who in the very poynt and Article of Death haue liued, and expreſſed liuely teſtimonies of this their life, partly in their incredible ſufferings, partly in their admirable ſayings. For their Acts and Monuments if they had all been penned, all the world would not haue contained their Hiſtories: the very ſummes would ſwell to large Volumes. The valour of the Patients, the ſauagenesse of the Perſecutours, ſtriving together, till both exceeding nature and beleeſe, bred wonder and aſtoniſhment in beholders and Readers. Chriſtians haue ſhewed as glorious power in the faith of

Mar-

Martyrdome as in the faith of My-
racles. As for their last Speeches,
and Apothegmes, pitie it is no
better marke hath been taken, and
memory preserved of them. The
choyce and the prime I have cul-
led out of ancient Stories, and lat-
ter Martyrologies, English, Dutch,
and French. The profite and plea-
sure hath paid me for the labour of
collecting, and the like game (I
hope) shall quit the cost of thy rea-
ding. Sweetly & briefly they com-
prise and couch in them the foun-
dation, the marrow of large & ma-
nifold precepts, prescribed by the
learned Diuines for preparation
against Death. The Art of dying
well is easier learned by examples
then by directions. These chalk the
way more plainely, these encou-
rage more heartily, these perswade
more powerfully, these chide vn-
beleefe with more authoritie: if

*Beza.
Perkins.
Hall.
Byfield.*

some worke not , others may :
some will affect some , some ano-
ther. Read them ouer to a sicke or
to a dying Christian , if they quic-
ken not , if they comfort not , it is
because there is no life of Faith in
them : if there be the least sparke,
these will kindle it , cherish and
maintaine it in the doore , in the
valley , in the thought , in the act of
Death.

The

The Living Speeches of Dying Christians.

PART. I.

O *Ld Simeons Swannes Song,
Lord let thy seruant depart in
peace, &c.*

*The good Theefe, the first Con-
fessor. Lord remember me when thou
commiest into thy Kingdome.*

*Steuens the first Martyr, Lord
Iesus receiue my Spirit, forgive them
&c.*

*Peter the Apostile : None but
Christ, Nothing but Christ.*

*Andrew the Apostile : Welcome
Oh Christ longed and looked for. I am
the Scholler of him that did hang on
thee, long haue I coueted to embrace
thee, in whom I am that I am.*

Polycarpus to the Proconsull,

B 3

vrging

The living speeches

urging him to deny Christ, I haue serued him 86 yeares, and hee hath not once hurt mee, and shall I now deny him?

When hee should haue been tyed to the stake, he required to stand vntyed, saying: *Let me alone (I pray you) for hee that gaue mee strength to come to this fire, will also giue me patience to abide in the same without your tying.*

Ignatius, *I am the Wheat or Graine to be ground with the teeth of Beasts, that I may bee pure Bread for my Masters tooth; Let Fire, Rackes, Pulleyes, yea and all the Torments of Hell come on mee, so I may winne Christ.*

Lucius to Vibicius, a corrupt Iudge threaning death; *I thanke you with all my heart, that free mee and release mee from wicked Gouvernours, and send mee to my good God and louing Father, &c.*

Pothnius

of Dying Christians.

13

Pothinus Bishop of Lyons to the President asking him in the midst of torments what that Christ was, answered, *If thou wert worthy, thou shouldest know.*

Cyprian, God Almighty be blessed for this Gaole delincry.

Ambrose to his Friends about him, *I have not so lived, that I am ashamed to live longer, nor yet feare I Death, because I have a good Lord.*

And the same to *Calligan*, *Valentians* Eunuch threatening death, *Well doe you that which becomes an Eunuch, I will suffer that which becomes a Bishop.*

Augustine, *Boughes falle off Trees, and Stones out of Buildings, and why should it seeme strange that mortall men dye?*

Theodosius, *I thank God more for that I have beene a member of Christ, then an Emperour of the world.*

The living speeches

Hilarion, Soule, get thee out, thou hast seuentie yeares serued Christ, and art thou now loath to dye, or afrayd of Death?

Vincentius, Rage, and doe the worst that the spirit of malignity can set thee on worke to doe. Thou shalt see Gods Spirit strengthen the Tormented more then the Denill can doe the Tormentor.

Iubentius and Maximinus, Wee are ready to lay off the last Garment the Flesh.

Attalus answered to euery question, *I am a Christian*: being fired in an Iron Chaine, Behold, oh you Romans, this is to eat mans flesh, which you falsely obiect to vs Christians.

Basill to Valens his Viceroy, offering him respite, No, I shall bee the same to morrow, I haue nothing to lose but a few Bookes, and my body is now so crazy, that one blow will ende my torment.

Gordius

Gordius, To the Tyrant offering him promotion; *Have you any thing equall, or more worthy then the Kingdome of Heauen?*

Babilas dying in Prison, willed his Chaines should be buried with him; Now (saith he) *will God wipe away all teares, and now I shall walke with God in the land of the Liuing.*

Barlaam, holding his hand in the flame ouer the Altar, sung that of the Psalmist; *Thou teachest my hands to warre, and my fingers to fight.*

Inlitta: Wee Women receiued not onely flesh from men, but are bone of bone, and therefore ought to be as strong and constant as men in Christs cause.

Amachus, Turne the other side also, *Least raw flesh offend.* The like *Lawrence.*

Symeones, Thus to dye a Christian, is to liue, yea the chiefe good
and

and best end of a man.

Marcus of Arethuse, hung vp in a basket, annoynted with hony, and so exposed to the stinging of Waspes, and Bees, to his persecutors that stood and beheld him; *How am I aduanced, despising you that are below on earth.*

Pufices to Ananias an olde man trembling at Martyrdome: *Shut thine eyes but a while, and thou shalt see Gods light.*

Bernard, *Fence the heele voyd of Merite*, with Prayer, that the Serpent may not finde where to fasten his teeth.

The second part.

EDWARD the 6. King of England, *Bring me into thy Kingdom, free this Kingdome from Antichrist, and keepe thine Elect in it.*

Cranmer

Cranmer Archbishop: Thrusting his hand into the fire: Thou unworthy hand (saith hee) shalt first burne, I will bee reuenged of thee for subscribing for feare of Death to that damned scrowle.

Latimer Bishop: To one that tempted him to recant, and would not tell him his name: Well (saith he) Christ hath named thee in that saying, Get thee behinde mee Sathan; And being vrged to abiure, I will (saith hee) good people, I once sayd in a Sermon in King Edwards time confidently, that Antichrist was for euer expelled England, but God hath shewed mee it was but carnall confidence.

To Bishop Ridley, going before him to the Stake: Haue after as fast as I can follow: wec shall light such a candle by Gods grace in England this day, as I trust shall neuer bee put out againe.

To

To whom Bishop Ridley: *Bee of good heart Brother, for God will either assuage the fury of the flame, or else strengthen vs to abide it.*

Bishop Hooper; to one that tendered a Pardon vpon recantation; *If you loue my Soule away with it, if you loue my Soule away with it: one of the Commissioners prayed him to consider that life is sweet, and death is bitter; True (saith hee) but the death to come is more bitter, and the life to come more sweet; Oh Lord Christ I am hell, thou art Heauen, draw me to thee of thy mercy.*

John Rogers, to one that told him hee would change his note at the fire; *If I should trust in my selfe, I should so doe, but I haue determined to dye, and God is able to inable me.*

Being awakened, and bidden to make haste to Execution, *Then (saith hee) shall I not need to tye my poynts.*

John

John Philpot, *I will pay my voves
in thee O Smithfield.*

Thomas Balney : *I know by sense
and Philosophie, that fire is hote and
burning painfull, but by faith I know
it shall onely waste the stubble of my
bodie, and purge my spirit of it cor-
ruption.*

Glouer to Augustine Brenner :
He is come, He is come, meaning the
Comforter Gods Spirit.

John Bradford : embracing the
Reeds and Fagots sayd ; *Strayte is
the way, and narrow is the gate, and
few that finde it.* And speaking to
his fellow Martyr : *Bee of good com-
fort Brother, for wee shall haue a
merrie Supper with the Lord this
night; if there be any way to heauen on
Horsebacke, or in fiery Chariots, this
is it.*

Lawrence Saunders : *I was in
prison till I got into prison, and now
(sayes he kissing the Stake) welcome
the*

the Crosse of Christ, welcome everlasting life: my Sauour began to mee in a bitter Cup, and shall I not pledge him?

Iohn Lambert: None but Christ, none but Christ.

Baynam, Behold you Papists that looke for myracles, I feele no more paine in the fire, then if I were in a bed of Downe, it is as sweet to me as a bed of Roses.

Hugh Lauerocke comforting Iohn A Pryce his fellow-Martyr, said vnto him: Bee of good comfort my Brother, for my Lord of London is our good Physition, he will cure thee of all thy blindnesse, and me of my lamenesse this day.

William Hunter to his Mother, For a momentary payne I shall haue a crowne of life, & may not you be glad of that? To whom shee answered, I count my selfe happy that bare such a Champion for Christ: and thee as well

well bestowed as any childe that euer I bare.

Adam Damlip to his fellow-prisoners, wondring at his cheerefull Supping and behauiour after the message of his execution: Why (quoth hee) thinke you I haue beene so long in the Marshallsea, and haue not learned to dye? And when they told him his quarters should bee hanged vp; then (said he) shall I need take no thought for buriall.

Priests wife to one offering her money, I am now going to a Countrey where money beares no Mastery: when sentence was read; Now haue I gotten that which many a day I haue sought for.

Kirby to Master Wingfield pittying him: Be at my burning, and you shall see, and say, there is a Souldier of Christ: I know fire, water, and sword are in his hands, that will not suffer them to seperate me from him.

Doctor

Doctor Taylor ; I shall this day deceiue the wormes in Hadley Church yard, and fetching a leape or two when hee came within two miles of Hadley, Now (saith hee) lacke I but two Stiles, and I am euen at my Fathers house.

Walter Mill vrged to recant at the Stake ; I am no chaffe, but corne, I will abide Wind and Flayle, by Gods grace.

Bishop Farrar, to a Knights Son bemoaning his death : If you see me stirre in the fire, trust not my doctrine, And so hee stood holding vp his stumps, till one Grauell strooke him downe with a staffe.

Rawlings to the Bishops : Rawlings you left mee, Rawlings you finde mee, and so by Gods grace I will dye.

John Ardley, If euery haire of my head were a man, it should suffer death in the Faith I now stand in.
The

The like *Agges Stanley*, and *William Sparrow*.

Thomas Hawkes, being desired to giue a signe, whether the fire was tollerable to be borne, promised it to his friends: and after all expectation was past, hee lift vp his hands halfe burned, and being on a light fire, with great reioycing, striketh them three times together.

Lawrence Ghest to his wife meeting him with seauen children on her hand: *Be not a blocke to me in the way, now I am in a good course, and neere the marke.*

The Lady *Iane Grey* requested by the Lieutenant of the Towre to write her Symbole in his book before her beheading, wrote this, *Let the glassie condition of this life neuer deceiue thee, There is a time to bee borne, a time to die; But the day of death is better then the day of Birth.*

C

Alice

The Living speeches

Alice Driuer, when the chain was about her necke : *Heere is a goodly Neckerchiefe, God be blessed for it.*

Iohn Noyes kissing the stake : *Blessed bee the time that euer I was borne for this day. To his fellow Martyrs; We shal not lese our liues in this Fire, but changethem for a better, and for coales haue pearles, &c.*

Iulius Palmer: *To them that haue the minde linked to the body, as a theeves foot to a payre of stockes, it is hard to dye indeed; but if one bee able to separate soule and body, then by the helpe of Gods spirit it is no more mastery for such a one, then for mee to drinke this Cup.*

Elizabeth Folkes, embracing the Stake; *Farewell all the world, Farewell Faith, Farewell Hope, and welcome Long.*

Roger Bernard, being threatned whipping, stocking, burning; answered, *I am no better then my master Christ*

Christ, and the Prophets, which your Fathers served after such sort, and I for his names sake am content to suffer the like at your hands: so immediately he was condemned, and carried to the fire.

Thomas Sampal, offered a pardon in the midst of the fire: Oh now I am thus far on my iourney, hinder me not to finish my race.

Latimer Bishop, when they were about to set fire to him, and Bishop Ridley, with an amiable countenance, said these words: God is faithfull which doth not suffer vs to be tempted above our strength.

Bishop Ridley to Mistris Irish the Keepers wife, and other friends at Supper, I pray you be at my Wedding to morrow, (at which wordes they weeping) I perceiue you are not so much my friends as I tooke you to be.

Tankerfield, when hee had put one Legg into the fire. The Flesh

shrinks and sayes, *Thou foole, wilt thou barne and needest not? The spirit sayes, Hell fire is sharper, and wilt thou adventure that? The flesh saies, Wilt thou leaue thy Friends? The Spirit answers, Christ and his Saints society is better. The flesh saies, Wilt thou shorten thy life? The Spirit saies, It's nothing to an eternall life.*

Ioyce Lewis, When I beholde the englesome face of Death, I am afrayd, but when I consider Christes amiable Countenance, I take heart againe.

The third part.

IOHAN HVS to a Countreyman that threwe a Faggot at his head: *Oh holy Simplicitic, God send thee better light. You roste the Goose now, but a Swanne shall come after mee, and hee shall escape your Fire;*
HVS.

Hus a Goose in the Bohemian language, and Luther a Swan.

Hierom of Prague, Make the fire in my sight, for if I had feared it, I had neuer come hither: while it was making, he sung two Psalmes.

Anonymus on his death-bed, Now Flegme doe thy dutie, and stop thou my vitall Artery. Now Death doe me that friendly office to rid me of paine, and hasten mee to happinesse: To a Friend of his that willed him to haue his thoughts on heauen: I am there already.

Claudius Monerius being cauilled at by the Friers for eating a breakfast before his execution. This I do that the flesh may answere the readines of the Spirit.

Michaela Caignoela, a noble Matron, seeing her Iudges look out of the windowes, said to her fellow-Martyrs: These stay to suffer the torment of their Consciencs, and are re-

referred to iudgement, but wee are going to glory and happinesse. And to certaine poore women weeping, and crying, Oh Madam, wee shall neuer now haue more Almes, Yes hold you (saith shee) yet once more; and plucked off her Slippers, and such other of her apparell, as shee could with modestie spare from the fire.

James Delos, to Monkes that called him proud Heretike; *Alas, here I get nothing but shame, I expect indeed preferment hereafter.*

Madam la Glee, to one *Chavique*, that vpbraided her for denying the Faith; *Your cursed faith is not worthy the name of Faith; she put on her Bracelets, For I goc (saith she) to my Sponse.*

Marlorat to friends that called him deceiuer; *If I haue seduced any, God hath seduced me, who cannot lye.*

Castilia Rupea, *Though you throw*

throw my body downe of this steepe hill, yet will my soule mount upwards againe; your blasphemies more offend my minde, then your torments doe my body.

Christopher Marshall of Antwerpe, I was from eternall a sheepe destined to the slaughter, and now I go to the Shambles, Gold must bee tried in the fire.

Vidus Bressis, If Gods Spirit faith true, I shall straight rest from my labours, my soule is euen taking her wings to flie to her resting place.

The Duke of Wittemberg and Luneburgh, Many haue beene mine errours and defects in Gouvernment, Lord pardon and couer all in Christ.

Picus Mirandula, If Christes Death and our owne were euer in eye, how could wee sinne? Death is welcome, not as an end of trouble, but of sinne.

The Living speeches

Martin Luther, *Thee Oh Christ haue I taught, thee haue I trusted, thee haue I loued, into thy handes I commend my spirit.*

Oecolampadius to one asking if the light offended him not, *I haue light enough here, laying his hand on his breast; And to the Ministers about him, Let the light of your liues shine as well as your Doctrines.*

Francisco Varlute, *Paul and Peter were more honourable members of Christ then I, but I am a member; they had more store of grace then I, but I haue my measure, and therefore sure of my glory.*

Peter Berger, *I see the Heauens open to receiue my Spirit; And beholding the multitude at the stake, Great is the Haruest, Lord send Labourers.*

Iohn Mallot a Souldior; *often haue wee hazarded our liues for the Emperour Charles the fifth, and shall*

shall wee now shrinke to dye for the King of Kings? Let vs follow our Captaine.

John Fillula to his fellowes: By these Ladders we ascend the heauens, now begin wee to trample vnder feet, Sinne, the World, the Flesh, and the Deuill.

Thomas Calberg, to the Fryers, willing him to repent at the last howre: I beleue that I am one of those Workemen in Christs Vineyard, and shall presently receiue my penny.

Robert Ogners, Sonne to his Father and Mother at the stake with him: Beholde millions of Angells about vs, and the Heauens open to receiue vs. To a Fryer that rayled, Thy Cursings are Blessings: And to a Noble man that offered him Life and Promotion: Doe you thinke mee such a foole, that I would change eternall things for
tem-

The living speeches

temporary : To the people, We suffer as Christians, not as Theeves or Murderers.

Constantine being carried with other Martyrs in a Dungcart to the place of Execution: Well (saith he) yet are we a precious odour, and sweet saour to God in Christ.

Fran : Sanromanus a Spaniard: Worke your pleasures on my bodie, which you haue in Chaynes your Captiue: but my soule is euen already in heauen through Faith and Hope, and upon that Cæsar himselfe hath no power.

Ioan the Marshals wife of France to her Husband at the Stake with her: Bee of good cheere, our Wedding was but a shadow, an earnest and Contract of that solemne and blessed Marriage, which the Lambe will now consummate.

*Anne Audebert of Orleance: Blessed be God for this medding gir-
dle*

dle (meaning the Chaine) *My first Marriage was on the Lordes day, and now my second to my Spouse and Lord CHRIST shall bee on the same.*

Iohn Bruger, to a Fryer offering him a wooden crosse at the Stake: No (saith hee) I haue another true Crosse imposed by Christ on me, which now I will take vp: I worship not the worke of mans hands, but the Sonne of God, I am content with him for my onely Aduocate.

Martin Hyperius, Oh what a difference there is betwixt this and eternall fire! who would shun this to leape into that?

Augustine of Hannouia to a Noble man, perswading him to haue a care of his soule; So I will (saith he) for I presently will lay downe my body to saue my Conscience whole.

Favins an Italian kissed the Apparitour that brought him word of

of his Execution; To one reminding him of his Children; *I have left them to an Able and Faithfull Guardian:* To his friends weeping, *That is well done, that you weepe for ioy with mee:* And to one obiecting Christes agony and sadnesse to his cheerefulnesse: *Yea (saith hee) Christ was sad, that I might be merry; He had my sinnes, and I haue his merit and righteousnesse:* And to the Fryers offering him a wooodden Crucifix, *Christ needes not the helpe of this piece to imprint him in my minde and heart, where hee hath his habitation.*

George Carpenter, *All Bauaria is not so deare to mee as my wife and children, yet for Christes sake I will forsake them cheerfully.*

Adam Wallacke, a Scot, to a tempting Fryer, *If an Angel should say that which thou doest, I would not listen to him; is the Fire ready?*

I am ready ; Let no man be offended, no Disciple is greater then his Master.

John Burgon to his Iudges asking him, if hee would appeale to the high Court : Is it not enough that your handes are polluted with our Blood, but you will make more guiltie of it ?

Fredericke Anuill of Bearne, to the Fryers that willed him to call on the Virgin Mary; three times repeated, Thine O Lord is the Kingdome, thine is the power and glory for euer and euer; Let's fight, Let's fight. Auant Sathan, Auant.

Godfrey Varal of Piedmont; Hangman doe thine office, my death will be fruitfull to my selfe and others.

*Halewine of Antwerp, and Harman of Amsterdam, to the Markgraue of Antwerpe, offering mitigation of Torments vpon abiu-
ration; Wee are resolved these Mo-
mentany*

mentany afflictions are not worthy that exceeding weight of glory that shalbe renewed. Peter and Nicholas Thieslea brethren, used the like speech.

Annas Burgius in the midst of his torments: Lord forsake mee not, lest I forsake thee.

Peter Clarke with the root of his Tongue plucked out, pronounced audibly (to shew that none euer wanted a tongue to praise God) Blessed be the name of God, as of old Romanus the Martyr, mentioned in Prudentius.

Godfrey de Hammele, to one that called him Heretique, No heretique but an unprofitable servant, yet willing to die for his Lord, and reckoning this death no death but a life.

Bucer, No man by talke shall withdraw my mind from Christ crucified, from heauen, & my speedy departure, upon which my soule is fixed. When

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one aduised him to arme himselfe
against Sathans temptations; *Hee
bath nothing to doe with mee: God
forbid but now my soule should be sure
of sweet consolation.*

*Tremelius, a Christian Iew, Let
Christ liue, and Barrabas perish.*

*Ferdinand Emperour: If mine
Ancestors and Predecessors had not
dyed, how should I haue beene Empe-
rour? I must that others may succeed
mee.*

*Frederick the third Elect. Palat.
to his friends about him, wishing
him recouery, I haue liued enough to
you, let mee now liue to my selfe, and
with my Lord Christ.*

*Leonard Cæsar: Oh Lord doe
thou suffer with me, Lord support me
and saue me.*

*Windelmuta, to one that told her
shee had not yet tasted how bitter
Death was: No (saide shee) neither
euer shall I, for so much hath Christ
pro-*

promised to all that keepe his word, neither will I forsake him for sweete life, or bitter death.

Henry Voes, If I had ten heads, they should all off for Christ. God forbid I should reioyce in any thing saue in his Crosse.

The Minister of Brisgo, This skinne which scarce cleaues to my bones, I must shortly haue layde off by necessitie, how much more willingly now for my Sauour Christ.

Adolphus Clarebachius : I beleeue there is not a merrier heart in the world at this instant, then mine is : Behold, you shall see mee dye by that Faith I haue liued.

Alexander Cane : when a fooles Cappe was put on his head : Can I haue a greater Honour done me, then to bee serued as my Lord CHRIST before Herod ? Lord, seeing

*seeing my Persecutors haue no mercy,
haue thou mercy on mee, and receiue
my soule.*

*Almondus a Via, My body dyes,
my Spirit liues. Gods Kingdome a-
bides euer. God hath now giuen mee
the accomplishment of all my de-
sires.*

*Giles Tilman, vrged to know
what hee beleeued of Purgatory.
Purgatorie and Hell I leaue to you,
but my Hope is directly to goe into
Paradise: Neither feare I this great
pyle of Wood, whereof some might
haue been spared to warme the poore,
but will passe through it, purged for
my Saviour.*

*Peter Bruse: I thanke God, my bro-
ken legge suffered mee not to flye this
Martyrdome.*

*Marion the wife of Adrian,
seeing the Coffin hooped with I-
ron, wherein shee was to bee bu-
ryed aliue. Haue you provided this*

D

pasty

Pasty-crust to bake my flesh in.

Lewis Paschalis: *Its a small matter to die once for Christ, if it might be, I could wish I might die a thousand deaths for him.*

John Buission: *I shall now haue a double Gaole delincry; one out of my sinnefull flesh, another from the loathsome Dungeon I haue long lyen in.*

Hugh Stallour to John Pike his fellow Martyr; *Yet a little while, and wee shall see one another before the Throne, and face of God.*

Levine de Blehere, To his friends that offered to rescue him by tumult: *Hinder not the Magistrates worke, nor my happinesse: Father, thou foresawest this Sacrifice from eternall: now accept of it, I pray thee.*

Christopher Fabrianus: *First bitter, then sweet; first battell, the victory when I am dead; every drop of*
my

of Dying Christians.

41

my bloud shall preach Christ, and set forth his praise.

Francisce Soet: You deprive me of this life, and promote mee to a better, which is, as if you should rob mee of Counters, and furnish me with Gold.

Guy de Bres: The ringing of my Chaine haue beene sweet Musicke in mine eares: my Prison an excellent Schoole, wherein Gods spirit hath bin my Teacher: all my former Discourses were as a blinde mans of colours, in comparison of my present feeling. Oh what a precious Comforter is a good Conscience.

Dionysius Pelocrine, To the Inquisitor telling him, his life was now in his owne handes. Then said hee, It were in an ill keeping. Christes Schoole hath taught mee to save it by loosing it, and not by the gaine of a few dayes, or yeares, to lose Eternitie.

The Living speeches

Lewis Marsake Knight, seeing his other brethren goe with Hal-
ters about their necks, which they
offered not him because of his dig-
nity; *Why I pray you* (quoth hee)
deny me not the Badge and ornament
of so excellent an order, is not my cause
the same with theirs? which obtay-
ning, hee marched valiantly to the
Stake with them.

Symon Lalæus to one *Silueſter* his
Executioner; *Neuer saw I man in all*
my life whose coming was more wel-
come to mee then thine. So cheerfull
was his death, that *Sylueſter* ama-
zed at it, left his office, became a
Conuert and a Christian himselfe,
went to *Geneua* for further instru-
ction in the Gospel.

Kilian a Dutch Schoolemaſter,
to ſuch as asked him if hee loued
not his wife and children, *Yes* (ſaid
hee) *if all the world were golde, and*
were mine to diſpoſe of, I would giue it

*to line with them, though it were but
in prison; yet my soule and Christ are
dearer to me then all.*

*Giles Verdict: Out of my A-
shes shall rise innumerable Christians,
which Prophecy, God so verified
by the effect, that it grewe a by-
word after his death, That his
ashes flewe abroad all the Coun-
trei.*

*Anthony Verdict brother to the
former, condemned to bee eaten
with Beastes, to prevent the like
Prouerbe: sayd to his Father; Ob
Father, how hath God enabled you, to
haue two Sonnes honoured with Mar-
tyrdome.*

*Iohn Barbevill, to Fryers that
called him ignorant Asse: Well,
admit I were so, yet shall my Bloud
witnesse against such Balaams as you
bee.*

*Francis Coluer, to his two Sons
massacred together with himselfe:*

Sheepe wee are for the slaughter; this is no new thing, let vs follow millions of Martyrs through temporall death, to eternall life.

By all these which are but an handfull of Christs Campe Royall, it sufficiently appeares they had their Faith fresh and liuely in the face of this graund enemy, and by Vertue of their Faith, their Spirits, Wits, and Tongues, vntroubled, vndismayed; insomuch that an auncient witnesse of the Christian Bishops, that they did more ambitiously desire the glory of Martyrdome, then others did Prælacies and Preferments. And a late mortall enemy of theirs, bade a vengeance on them, for hee thought they tooke delight in burning. What then shall wee gaine by them? I remember Master *Rough* a Minister, comming from

from the burning of one *Austo*,
in Smithfield, being asked by Ma-
ster *Farrar* of Halifax, where he
had beene, made answere, There
where I would not but haue been,
for one of my eyes, and would
you knowe where? Forsooth
I haue beene to learne the way:
which soone after hee made good,
by following him in the same
place, in the same kinde of death.
Now if one President made him
so good a Scholler: What dul-
lards and non-proficients are we?
if such a cloud of examples work
not in vs a cheerefull abilitie to
expect and encounter the same
aduersary, so often foyled before
our eyes. Yet least any should
complaine, that examples with-
out Rules, are but a dumbe and
lame helpe: I will annexe vnto
them a payre of Funerall Ser-
mons, opening a couple of Scales

The Living speeches

revealed to *John* in his second vision : The first, affording vs sundry Meditations of Death and Hell; The second, of Heauen, & the happinesse of such as dye in the Lord, and rest vnder the Altar.

The vse of them I chiefly dedicate and commend to old sick persons, such especially, as die of lingering diseases, affording them leisure to peruse such themes, though I forbid none, but to all I say, *Come and see.*

showe a cloud of examples work
not in vs a speciall ability to
expect the crowne of life
to often bowed before
the Lord, and should
complain, that examples with
our Hopes, are but a shadow and
I will shew you
THE
most glorious a couple of scales



THE LIFE OF FAITH
in DEATH.

REVEL. 6.7.8.

Ερχε & ιδε. Come and see.

*And behold a pale horse, and his name
that sate on him was Death, and
Hell followed after him, and power
was given unto them, &c.*



*Come and see. Were it
some stately, some
pleasing, yea or but
some vaine sight
such as Mordecay
riding on the kings
Horse in pompe with the Royall
Furniture: or but a company of
Players, riding through a Market,*

A

A Drum, a Trumpet, or the least call would serue the turne, to draw vs out to the fight: But these being serious, yea to nature somewhat hideous and odious Voyces, like vnto Thunders, are giuen to the beasts to call beholders. The Cryer in the Wildernesse is willed to cry this Theme aloud in the deafe eares of men. A *Boanerges* with all the vehemency and contention of his voyce and affections, will bee too little, vnlesse God boare the eares, open the eyes, and perswade the hearts of men to *Come and see*. Yet is it but our folly to be so shy of this sight, for though it bee sad, yet is it of all the sights vnder the Sunne the most necessary, the most profitable; Though we turne away our faces and close our eyes, yet see it wee must, and see it wee shall, neuer the lesse, neuer the sooner, neuer the later.

Nay

Nay, the truth is, see it weeneuer shall, but with closed eyes. Thou tender faint-hearted man or woman that art so loath to meete with a Corps or Beere, to see a skull, or any thing that minds thee of Death, shalt thou by this meanes protract or escape thy Death? No, let mee tell thee praeuision is the best preuention, and praemonition the best praemunition. That which is commonly recciued of the *Basiliske*, is here no conceited Story, but a serious truth. He that sees it before he be seene of it, may auoyd the deadly poyson of it. Hee that sees it before it comes, shall not see it when it comes. Hee that mannageth an horse at an armed stake, fits him to rush into the maine Battell without feare. And wouldest thou with *Ioseph of Arimathaa*, walke euery day a turne or two with Death

Death in thy Garden, and well foreacquaint thy selfe therewithall, thou shouldest haue, if not *Enochs*, yet euery true beleeuers Priuiledge, not to see Death, not to taste of Death, viz. in that ongly forme, distastfull manner, which other the sonnes of *Adam* do, who because they will not see the face of it, must feelee the sting of it. To dye well and cheerfully, is too busie a worke to be well done *ex tempore*. The Foundation of Death must bee layde in life. Hee that meanes, and desires to dye well, must dye daily. Hee that would ende his dayes well, must spend them well, the one will helpe the other. The thoughts of thy end as the trayne of the Foule and Rudder of a Shipp will guide thy life, and a good Life will leade thee to a peaceable end, that thou shalt neither shame or feare to dye

dye. In a word, *Platoes* Phyloso^{ph}y in this, is true Diuinitie: that the best meane, and whole summe of a wise mans life, is the Com-
mentation of Death, not euery fleet and flitting flash, but frequent and fixed contemplations. Death is the knownest and vnknownest thing in the world: that of which men haue the most thoughts and fewest Meditations. Be therefore perswaded to *Come and see*: that is, come that thou mayest see. Come from other obiects, infinite and vaine spectacles, with which the eye is neuer glutted. Drawe neere and close to this that thou mayest see it thoroughly. Wipe off the Clay, Spittle, and Scales of thine eyes, that thou mayest cleerly behold the nature, quality, and consequents of Death. No mortall wight but hath some blushes of mortality, such as go and come,
but

but if they would suffer them to lodge in their mindes, they must needs stirre some affection, and leaue some impression in the memory, and produce some effects in their liues. *Socrates* had a gift that hee could fasten his eyes many howers on one obiect without change or wearinesse: Halfe so stayed a thought of ones mortallitie, might bring a man to immortallitie. It is not beautie seene, but looked on that wounds. I meet with a Story of one that gaue a young Prodigall a Ring with a Deaths head, with this condition, that he should one houre daily for seauen dayes together looke and thinke vpon it: which bred a strange alteration in his life, like that of *Thesposius* in *Plutarke*, or that more remarkable, of *Waldus* the rich Merchant in *Lyons*, who seeing one drop downe dead in the
the

the streets before him, went home, repented, changed his life, studied the Scripture, and became a worthy Preacher, Father, and Founder of the Christians called *Waldenses*, or poore men of *Lyons*. In Conference and Confessions many one hath acknowledged to my selfe the like: some that by dangerous sicknesse of their own, others that by feare of infection in times of the Plague, and generall Visitation, others by the death of friends, as by shafts that haue fallen neere them, haue beene awakened, affrighted, and occasioned to thinke deeply on their ends, to provide against their ends, to attend the Word, which hath proued the meane of their conuersion and saluation. And this I thinke should bee enough to perswade young and olde, one and other to *Come and see.*

But

But what now are we come out to see?

Behold, First the Seale opened.

Secondly, the Horse issuing out.

Thirdly, the Colour of the Horse.

Fourthly, the Rider and his Followers. *Death and Hell.*

This horse is vnder seale. Seales wee vse commonly to confirme and conceale, to make things sure and to keepe things secret. And thus death as all Gods iudgements are said to bee sealed. *Iob. 33.* and that with a firmer seale then of the *Medes and Persians*: In which sence this Horse *Zach. 4.* issueth from betweene two brasen mountaines, that is Gods ineuitable, vnalterable Decree: hee rusheth not out, rangeth not abroad at the will of man or Satan, at hap or by blinde Destiny, but at the pleasure and by the appoyntment of the great Master

Master of these Gods horses, *Iesus Christ*, one of whose chiefe royalties is to keepe the locke and key of Death and Hell, *Reuel. 1.* else would he be euer trampling vnder feete the sonnes of men. Looke how naturally, and continually the Sea would ouerwhelme the whole Earth, if the waues were not bounded by prouidence: So would this horse ouercome the Inhabitants of it, were hee not tyed short, and restrained by his, and our Lord. You see him heere limited to the fourth part of the Earth, else had not one been left aliue: For all are sentenced, and haue deserued to dye, and it's fauour that all dye not. In a word, men dye not by chance, course of Nature, influence of Starres, but then, and therefore because it is appointed. A million of *Aethiopians* perish in one day, in one battell,

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2. Cor.

2. *Corinth.* 14. not because all were borne vnder one aspect of Planets, but because such a slaughter was sealed of God. And though there be one way in, and twenty out of the world, yet all falls out as God determines and disposeth. That Christian which beleeueth this, though hee may desire *Dauids* Arithmetick to number his dayes aright, that is, to know the breuity of them: yet will hee neuer study the blacke and senselesse Art of calculating his birth and death. None but fooles are curious and inquisitiue to know that, which is vnder Gods priuy Signet. We are all as Souldiers sent to Sea with Commission vnder seale, not to be opened till wee come to such and such a point. To guesse and conclude, we shall dye at such an age, in such a Climaterical yeere, what is it but to make a league with Death.

Death, not vnlike to that frenzie Merchant that would make and strike vp matches of hundreds and thousands with parties absent as if they were present. A fond itching humour, and such as would for the most part (what euer wee thinke) doe vs hurt rather then good, if the day and houre were far off, it would breede securitie: if neere hand horror. Sickneses are sufficient summons and warnings. Marke such as sentenced by Iudges and Physitians fore-know their death, yet without speciall grace fore-fit themselves neuer the more carefully. Some deaths indeede (as some Clockes giue warning before they strike) which symptoms and signes intallible: and so extraordinarily God giues to some *Moses* and *Hezekiahs* a presage, and hearts to prepare: but generall God hath seene

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this the best for vs, that it should be for the generall most certaine, for the perticular most vncertaine, to him sealed, to vs concealed: of which hee would haue vs make these vses.

First, for our bodily health not to bee too carefull, nor too carelesse: with all our Physicall dyet and miserable anxietie, wee cannot adde one cubite to the length of our dayes, or measure of our health. Wee are all sealed vp no otherwise then the measure of our wealth, of our crosses and blessings, for the hauing or auoyding of which: the meanes wee must vse without carking care, or cowardly feare, cheerefully relying on Christ, the Lord Keeper of the Scale, not wittingly and desperately preuenting that sealed date by surfeits of toyle or pleasure, by wilfull neglect of dyet, contempt

tempt of Physicke, by griefe or by melancholy : nay, not by haste to glory with *Cleombrotus* the Hea-then, or with hastie selfe-murthering Christians, such as *Augustines* times were full off: but with *Iob* patiently all the dayes of our life, during the terme of our sealed lease, till the very day and date expire, and appointed time of dismissal, and dissolution come.

And secondly for our soules provision, not to do as most that haue set dayes of truce and peace, and in which they hang vp their Armour a rusting, and their Beakons vnwatched: but as people that liue in perpetuall hazard of war, haue all things in a daily readinesse for seruice at halfe an howres warning, vpon the least Alarum: Who would liue one howre in infidelitie or irrepentance, least in that hee bee taken napping as the

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foo-

foolish Virgins, and that rich foole that reckoned of many yeares, and had not one night to continue. Grant it were enough to repent and believe the last day of life, yet how can a man be sure to doe that, vnlesse he doe it euery day: considering that euery day may for ought he knowes, be the last. The seale may be opened in a day and houre one least thinkes of it, as it is to most that dye.

Lastly, when euer this Horse comes to fetch away vs, or any of ours, childre, nor friends: A beleeuer stamps not, and rages not, as mad Marshall *Byron*: murmures not, repines not as the wild Irish men without hope: expostulates not with Destenie, as *Alexander* for his *Hephestion*: but with *Aaron*, layes his hand on his heart and mouth for his sonnes suddaine Death, knowing what God hath sealed

sealed, shall be and must bee. If the
 Dreames of a blind fatall necessity
 could quiet Heathens, how much
 more should a Christian be chear-
 full at the disposall of a wise and
 louing keeper of the Seale. A mi-
 nute sooner or later it shall not be,
 then hee hath fore-scene and fore-
 sealed for thy especiall good, who
 hath times, and seasons, and seales
 in his ordination. Worthy was
 the speech and resolution of an vn-
 derstanding Diuine. If Christ hath
 the key and scale of Death, then a
 figge for Death. This though it
 be an ordinary notion, yet well di-
 gested, it is a singular stay to a be-
 leuer.

The Seale being thus opened,
Come and see the Creature that is-
 sues forth. *Behold* an Horse, a fierce
 a strong, a warlike, a speedy Crea-
 ture so described by God himself,
Iob 39.

2. Kings 19.
15.
Ezek. 32.

Looke therefore how easily *Iehu* stamped *Iezabell* into peeces: and *Tamberlaine* his Troupes of Horse the Turkish Foot-men, or as the sturdie Steede dashes out the little Whappets braines, so easily doth Death with the least kicke and spurne of his Heele the haylest Complexion, the stoutest Constitution, triumphing like an Emperour over all sorts of people, treading in the neckes of Kings and Princes, as *Iosua* over them in *Cane* insulting in the tearmes of *Rabshakeh*, Where is *Hamath*? the Kings of *Arphad*, *Iuah*, and *Sepharuaim*? *Elam*, *Meshech*, and *Tubal*, whose feare was vpon the liuing, are they not descended into the graue? made their bedds in the slimy valley, and layd their Swordes vnder their heads? Where is *Goliath* with his brazen Boots?

Bootes? Hath wisdom deliue-
red, Strength rescued, or wealth
ransomed any out of my fingers?
For all their Confidence, haue
they not gone to the King of
Feare? How can it bee otherwise,
seeing Death comes as an armed
Horseman, vpon naked Footmen:
no encountering, no resistance, no
running away, no euasion by flight.
This winged Pegasus, postes and
speeds after men, easily giues them
Law, fetches them vp againe, gal-
lops and swallowes the ground he
goes, sets out after euery man as
soone as he comes into the world,
and playes with him, as the Cat
with the Mouse, as the Grey
hound with the Badger, sometimes
hee followes faire and a farre off,
lingers aloofe and out of sight:
anon hee spurres after, and by
and by is at the heeles in some sick-
nesse, and then it may bee giues

vs

vs some breath againe, but in the end ouertakes vs, and is vpon vs with a Ierke, as the snare over the Fish, or the Foule. *Absolom* could not outride him: *Pharaohs* Chariot wheeles fell off in this chase. *Jonathan* and *Saul*, swift as the Eagles, strong as the Lyon, yet how were they slaine with the mighty? What then is the course the Christian takes? He neither foolishly thinkes to resist, or escape, nor yet cowardly fswounds, or crauenly yeelds: but as a valiant Footman that espies an Horseman pursue him in a Champion, stayes not till he come vpon him, but addresseth himselfe for the encounter: so does a Christian in his best health and prosperity, put on his armour, get him the Helmet of Saluation, the Shield of Faith, and learneth the vse of them betimes, before he be vnapt to it in sicknesse or age.

As the Parthians teach their verie Children to handle the Bow, the Scythians the Dart, the Germans the Speare : and so it comes to passe, that believers are not surprized, as worldlings often are, with milke but in their breasts, without Oyle in their Lamps, & all in vaine then fondly cry out to this Horseman to stay his stroake. As the rich Foole *Gregorie* relates of, who entreated Death to stay till the next morning, Truce but til to morrow, and I will bee ready for thee. A Christian wisely considereth, that hee hath no morrow, and therefore while it is called to day, is ready for this Horse, who neuer sets any certaine day of his coming.

Behold also the colour of this Horse *χλωρος*, the color of the withering leafe, pale and wan: Symbolizing and noting the effect hee hath

hath first vpon the living, whom hee appalles, as hee did *Baltashar*, whome all his Concubines and Courtiers could not cheere, nor all his wine in the bowles of the Temple fetch colour into his countenance. See wee not often Prisoners at the Barre wanne away, and dye as white as a cloth at the Sentence of death pronounced on them. Many gulls and gallants we may heare sometimes flight off Death with a iest, when they think it out of hearing, and some wish it and call for it, as *Gaal* for *Abimelech*, but when it comes in good earnest, they are not able to looke it in the face, with the bloud in their cheeks. Some foolishly set a face on the matter, on their deathbeds, lest neighbours should censure when they are gone for Cowards: hypocritically paynting their faces as *Iezabel* did, affronting

Iebu

Iebu out of the windowe, God knowes with a cold heart, & if her paint had bin off, a pale face should one haue seen vnderneath it. Whereas Christians hauing a good measure of faith to warme them at the hart, change not their countenance nor haue their colour any whit abated, but as is recorded of Mistris *Ioyce Lewis* at the stake, and sundry other Christians, euen of the fear-fullest by nature and sex, looked as fresh and cheerely at the houre of death, as at their mariage.

A second effect of this pale horse is after death, bereauing the bodies of all bloud and colour, making them liuelesse & wan carkases, and so layes them a rotting and mouldring among the wormes their sisters, till the fashion of them be vtterly altred, the beauty consumed, and shape turned into rottennesse. Oh how grieuous is this to such

Absol-

Absaloms, Iezabels, and Rosamonds,
haue set much by their painted
sheathes and pampered Carkases,
whose belly is their God, and yet
their end must be corruption. Dust
they were, and to dust they must
returne. Favour is deceitfull, and
beautie is vanity, when the pale
Horse comes, there is no remedy.
Here only Faith hath an Antidote
comforting her selfe with these
sayings: This base and vile bodie
of mine must bee thus serued, that
it may bee transfigured and made
conformable to the glorious Stan-
dard Christs body, more glorious
then the Sunne in his brightest
hew. It must thus bee sowne in
pale ignomy, that it may rise in
glorious beautie. VVhat if I
lose a little Vermillion red mix-
ture of Fleame and Sanguine, shall
I not recouer a radiant resplendant
lustre? Can the Alchimist with
his

his Art, cause a dry withered
floure to shew it selfe againe for a
space, in it naturall verdant shape
and colour: and cannot God that
made mee first of Clay, and that
Clay of nothing, reduce and refine
the same after it hath beene in the
Earth: as the Chynois doe the ma-
terialls of their curious dishes for
many scores of yeares, that when
it is throughly deficate, their po-
steritie may temper and frame
some vessell of excellent seruice
withall. Certainly my Redeemer
liueth, and with these eyes I shall
see him, as hee is most admirable
to behold, and my selfe like vnto
him in my degree. Ten thousand
times more comely, then is heere
possibly for to imagine, the most
personable Creature that euer the
Sunne saw: when the body shall
bee enriched with those excellent
Dowries of Impassibilitie, Cla-
ritie,

ritie, Subtiltie, Agilitie.

Oh, but heeres yet a more fearefull Spectacle behind, then all that hath yet come in sight. Hell, euen Hell it selfe in the worst sense, not the graue of the body, but of the soule. For *Iohn* sees here principally the Iudgement of the wicked, that were slaine for the contempt of the Gospell, by the pale Horse, for not yeelding to the White and his crowned Rider. And their wooll state is heere opposed to the happy condition of the Martyrs vnder the Altar.

Well then, behold also, euen Hell the Page and follower of Death, attending him where euer hee goes among the wicked fort. Whence it is that they are so often coupled in this Booke, *Death and Hell*. Looke as the Foxes wayt vpon Lyons, Carrion Crowes vpon armies, Gaolers on
Serge

Serieants for a prey : so diligently does the deuill on death for a booty. No fowler does more cunningly stalk behind the Horfe, or creep behinde brakes and hedges, to get his ayme at the shy Fowles. No Serieant hides his Mase, no Angler his hooke more warily : knowing that else Hel should neuer swallow so many.

Alacke, alacke, we silly Fish see one another caught, and ierk't out of the Pond, but see not the fire and Frying panne into which they come. In this consists the Devils chiefeft policie, and our grossest simplicity, and euen this is the cause of our sottish and foolish liuing and dying.

Oh that my head were a Fountaine of teares, to weepe for, and bewayle the stupiditie, yea the desperate madnesse of infinite sorts of people that rush vpon
F Death.

Death, and chop into Hell blinding. How brutish and beastly are the preæmises and conclusion of the Epicure and his brood, Let vs eat and drinke, for to morrow we shall dye? Who knowes whether the soule of the beast descend, and mans ascend, who euer saw the one goe downward and the other vpward, and then what matter if the life of the one differ not from the other? What need a man care whether hee bee a Sadduces Swine, an Epicures Horse, or himselfe? The one many times hath lesse care, and more pleasure then the other, if Death be the last line, the full point, and finall cessation of the Creature. These Bruits thanke Phylosophie that hath taught them not to feare any such Hobgoblins spirits, or old Wiues tales, as Hell. But such Phylosophie *Socrates, Plato,*
and

and the wiser sort euen of the Hea-
then haue hissed out of Schooles
as belluine. Yea, the most sauage
and vnlettered people, the lesse soi-
led with Art, the more confidently
doe they out of Natures instinct,
and diuine impression, conclude of
an eternall place of well and ill be-
ing after death for the soules of
men. But these Monsters wilfully
shut their eyes, deface and oblite-
rate these stamps, and principles of
nature, and so dance hood-winke
into perdition. Miserable it is to
see how boldly and blindly they
thinke and venture on Death: *The-
ramenes*, he writes Bookes in praise
of Death, as the end of all calami-
ties. *Augustus*, hee dyes in a iest,
calling for a Plaudite. *Tiberius*
in dissimulation. *Diogines* hearing
Antisthenes cry out in his paines,
Who shall ease mee? offers him a
knife to dispatch himselfe withall.

Caninus called to execution, bids his Fellow remember hee had the best of the Game. The Earle of *Kildare* seeing his Writ of Death brought in when hee was at shouelboard, throwes his cast, with this in his mouth: Whatsoever that is, this is for a huddle. Little list would these blind bayards haue for such idle mirth, if their eyes were opened to see this follower of Death. How pittifull is the frenzie of those braue Spirits, as they deeme and terme themselves (as much as they scorne pittie) our Duellists I meane, who as if they neuer had heard of Hell, are as Prodigall of their liues, as Cockes or Dogs are of theirs, powring them out vpon euerie drunken quarrell. I pittie not the losse or misse of such, good for little but to set in the front of a Battell, or to
stop

stop breaches and Canons withal: but I pittie the losse of their soules, who serue themselues, as the Iesuite in *Lancashire*, followed by one that found his Gloue, with a desire to restore it to him: but pursued inwardly with a guilty conscience, leapes ouer an Hedge, plunges into a Marlepit behind it, vnseene and vnthought of, wherein he was drowned. I maruell not, that they feare not a Rapier, or Pistoll, Who would not chuse it before a lingring and painefull sicknesse? Were it not for the after-claps of Death? No Coward need feare the encounter of it alone in a single combat. But Death hath a Second, a Pagetenne times more dreadful then himself, with whom we haue to begin, when we haue done with Death, which is but the beginning of sorrowes. Death is pale, but his follower is a blacke

Fellow, a terrible monster neuer enough feared. In which respect, how lamentable also is the blindness of all self-murderers, who make Death the remedie of every griefe, and cure of every violent passion: If they finde themselves inwardly vexed, or perplexed in Conscience, they seeke Death as a present ease; not considering how they leape out of the smoake into the flame, out of the flame into the fire, out of a curable momentany disturbance, into an endlesse irrecoverable woe, (without the extraordinary mercy of God) to which vsually the Deuill speeds them, that hee might get them into his clutches, and so passe out of doubt, all meanes of preuention and euasion by Faith and Repentance.

Oh senseles *Achitophell*, how did thy wisdom fayle and befoole thee

thee, when thou settest thine house in order, and disposdest of thy goods, forgettest thy soule, hangest thy selfe, which durst thou, or wouldest thou haue done, had but one believing thought of an eternall fire come into thy head? How blockish is the manner of dying of many a *Naball*, who stricken with the feare of Death and Hell, become as insensate as stocks and stones, haue no mind nor power to thinke of one thing or other: Cannot abide to heare any mention of the danger of that which they feare, whose senses the Deuill bewitches and benumms, lest they should see and auoyde: such was *Lewes* the eleuenth, who straightlie charged his Seruants, that when they sawe him sicke, they should neuer once dare to name that bitter word Death in his eares. So doe Cowards

F 4

and

and Crauens shut their eyes, and chuse rather to feele blowes, then to see and shunne them. Little better is the common course that most people take. Scared some are with a confused, and preposterous feare of Death, and flashes of Hell in their Consciences, and yet take no course to get pardon and Faith in CHRIST: but either taking it to bee some melancholly humour, send for merry companions to driue it away: or being giuen vp to hardnesse of heart and impenitencie, wilfully shake off all thoughts of repentance, shut their eyes and eares against all good aduise, and desperately put all at adventures, and chop into the iawes of that roaring Lyon. Some of them ridiculously fearing Death, they knowe not why, more for the pangs of it (which often are lesse then of the Tooth-ake) then for

for the Hell following : like fooles that feare the thunder Cracke, and not the Bolt ; the Report of the Peece , and not the Bulle ; the Sericants arrest, and not the Gao-lers Imprisonment : Labour to e- scape Death which they cannot, and Hell which they might. O-thers of them scarred with some terrible apparitions , affrighted, as Cardinall *Crescentius* a little be-fore his death , with a blacke Dog in his Chamber. A Presage and Preludium of Hell approaching : they crie out they are damned, the Deuill, the Deuill, doe they not see him, &c. And so *Spira*-like, de- sperately and disconsolately de- part in hellish horror. Other of them a little wiser , and yet little the better for it , admit a colde thought or two , and it may bee a little parley about the matter, but when they haue fetched a sigh or
two,

put all vpon a Lord haue mercie on them : trust it shall goe as well with them as with others, euen as God will haue it : and thinke they doe much if they send to a Minister to pray with them or for them : neuer giuing all diligence to make their saluation sure, and to escape so great a condemnation.

Oh if wee could consider how fearefully such finde themselves deluded, when their soules awake, worse then *Jonas* in the Tempest, euen in a gulse of fire and brimstone. How would it awaken and arouse vs to fore-see Death and Hell in their shapes, and to fore-appoint our selues throughlie, not against the first Death which wee cannot, but against the second wee may, if we get our part in the first resurrection.

This

This Text, meethinkes speakes to euery sicke man bound on his bedde with the Cords of Death, as *Dalilath* to *Sampson*: vp and arise, for the Philistims are at hand: Death is at the doore, and behind the doore, the Fiends waight to fetch away thy soule. *Bellarmino* is of opinion, that one glympse of Hell were enough to make a man not only turne Christian and sober, but Anchorite and Monke, to liue after the strictest rule that can be. I am of beliete, that Gods spirit cooperating a thorow meditation of it, might be a meane to keep one from it. For a man to wish to haue a sight of it, or that one might come thence & make report of the vntolerable and vnutterable paines of it is superfluous, superstitious: & if it should be granted, yet being not Gods ordinance and allowance, it might goe without his blessing

bleffing, and doe one no good. Thy beft courfe is well to ponder what wee that are Gods Minifters report of it, out of *Mofes*, the Prophets, Chrift, and the Apoftles descriptions. And if God meane thee any good, our warning may doe thee fome good. Popifh writers are too bold in making Maps of Heauen and Hell, as if they had furueyed them and their regions, and inhabitants: but moft I thinke are one the other hand to breefe and fummariie in their meditations and writings. To paint it in it owne natieue colours is impoffible, or by any contemplation to comprehend the horror of it. Shadows and parables the Scripture vfeth, by which thou mayeft and oughteft to helpe thy coniectures, and to worke on thy affections withall, after this or the like manner.

Heere

Heere God hath allowed thee on his earth a pleasant habitation, commodiously situate in a good Ayre, richly decked with furniture, compassed with delightfull Gardens, Orchards and Fieldes, where thou hast liberty to walke and ride at thy pleasure: How would it trouble thee to thinke of being layd vp all thy life in some streight and loathsome prison, by this consideration how ill thou wilt brooke to be cast into a dolefull disconsolate Dungeon, to lye in vtter darkenesse, blacknesse of darkenesse in eternall chaines, in little ease for euer.

Heere a great part of thy contentment, is to liue among good Neighbours, with a louing wife, with cheerefull companions: and loath thou art at any time to bee long in the house of mourning, to bee among melancholy malecontented

tented, complayning feeble or brawling people in Hospitals, or Bridwels, or Bedlams. How will then thine eares indure to be tyred with continuall howling, scritch-ing and gnashing of teeth, to liue among Dogges, Enchanters, vn-cleane Birds, reprobate Spirits, worse then so many Toades, Ty-gers, or Serpents.

Here if thy Father should in dis-pleasure bid get thee out of sight, or thy Prince banish thee his court and presence, as *David* did *Absolon*, for some offence, thou wouldest take it heauily: how shall thine eares tingle to heare God say, de-part out of my presence, Goe thou cursed into the lake prepared for the Diuell and his Angels.

Here thou shrinkest to thinke of the gout, collick, stone, or strangu-rian, shinerest to heare of the strap-pado, the racke, or the Lawne, how then

then wilt thou beare vniuersal tortures in all the parts of thy body, exquisite anguish and paines, such as of which the pangs of child-birth, burnings of materiall fire and brimstone, gnawings of chest-wormes; drinckes of Gall and Wormwood are but shaddowes; and to which they are all but sports and fleabittings, euen to the torments thy body shall suffer for it sinnes against the Creator.

But hast thou euer here in this world tasted of a troubled spirit, of the grieve and feares of a wounded Conscience possessed with bitter things: strucken and pierced with the venom of Gods arrowes, feares of the Almighty: by these thou mayst make the best gesse how it wil fare with thy soule when God shall powre al the vials of his wrath into a vessell of his fury, and vex the soule in his fore displea-

displeasure, scourge thee with the rods of scorpions, make thee drunk with the gall of Aspes and Cockatrices, make thy mind heavy vnto the death, holding it euer in those Agonies, which made his owne Sonne sweate cloddes of water and blood. Oh how fearefull a thing is it to fall into the handes of God, who is a consuming fire. Thinke of it whiles there is hope, you that forget God, Heauen, and Hell, least you come there where there is no redemption, no hope of ease or end, which is that that makes Hell, Hell indeed: For if all these paines might haue an end, were it after million and millions of yeares, as many as there bee sands in the Sea shore, yet mightest thou nourish some miserable comfort of a release in the long runne: But this night hath no day, this Ague no intermission, this

his death no death to end it withal.

Here thou wouldest be loath to lye on the Racke from morning to night, to be wroung with the Collick for a few dayes or hours, to be haunted with a Quartan from Michael to Easter: Oh then adde eternity to insupportable torments, and let thine eares tingle, and thine hart melt to think of it. Were it not for hope in small pressures, wee say heart would burst: Oh then this word *ever and ever*, if thou couldest duly believe and consider it, how would it breake that hard heart of thine, which knowes not how to repent, nor cares to prevent the wrath to come.

What thinkest thou, are these things tales and fables, is Hell but a name and word, a scarbug for to keepe fooles in awe? Hath not God, thinkest thou, a day of reckoning, a prison and power to punish

G rebels

Rebels and Traitors, or are not his punishments like to his Iustice, infinite and eternall? Know these things to be as true as God is truth, saue that they are short of the truth it selfe. Why dost thou not then take thy soule apart, and ruminat of these things by thy selfe, iudging thy selfe here, that thou mayst not bee condemned in the world to come. Art thou afraid of a melancholy fit, and fearest thou not this gulfe, and whirpoole, and sorrow? Art thou not loath to bee tormented before thy time, and fearest not to bee tormented time without end. I wonder how the soules of wicked men and vnbelieuers goe not out of their bodies, as the Diuels out of demoniaks, rending, raging, tearing and foaming. I wonder how any can dye in their wits, that die not in the faith of our Lord Christ. Verily if these things
moue

move thee not, thou art in a worse plight then *Fælix* and *Baltasbar*; yea, the verie Diuels themselves, who belieue them; yea, quake and tremble to thinke of them. How faine would I snatch thy soule out of this fire? Vndoubtedlie know, that if this warning doe thee no good, it is because thou art of old, iustlie ordained to perish in thy impenetency, and to bee a fire-brand in these euerlasting flames. Now on the contrarie, if thou beest a vessell of mercie and honour, it will doe thee no hurt, but drive thee to Christ, in whom there is no condemnation: who onelie is perfectlie able to saue and deliuer thee out of this Lake. If thou beest already in him, it will cause thee to reioyce in thy Lord and Sauour, who hath deliuered thee from the feare of two such enemies that

now thou mayst with the Ostrich in *Iob* despise the horse and his rider, and triumph by Faith ouer Hell and Death: *O Death where is thy sting! Oh Hell where is thy victorie!* Death is to men as he comes attended: To *Dives* he comes followed with Diuells, to carrie his soule to Hell: To *Lazarus* with troopes of Angels to conuey him to *Abrahams* bosome. So that we may in earnest say, that Death is the Atheists feare, and the Christians desire. *Diogenes* could iestingly call it, The Rich mans enemy, and the Poore mans friend. This, this is that which makes death so easie, so familiar and dreadlesse to a believer; he sees Death indeede, but Death is not Death without Hell follow him: and Hell he sees not, but onely as escaped and vanquished, and therefore is said not to see Death. Now (sayes the believer)

lieuer) comes death and the Prince of this world with him, but he hath no part in mee: all the bitternesse and teares of death lye in the feare of Hell, which, thanks be to Christ hath nothing to do with me, nor I with it, and therefore I taste not of death: now comes Gods Sergeant pale death, whom I know I cannot auoyde: but this I know, he comes not to arrest me to carry me to prison, but only to inuite me to a feast, attend and conuey me thither. Let such feare him as are in debt and danger, mine are all discharged and cancelled: he comes with his horse to take vp me behind him, and to fetch me to my fathers ioyes, to a Paradise as full of pleasures, as he carries the wicked to a prison full of paines. *Pharaohs* Baker and Butler were sent for out of prison, the one to promotion, the other to execution: hee that had the ill

Dreame, expected the Messenger with horror, the other longed for him with comfort. The latter is my case, therefore though I be reasonably wel in this world, as a child at board, yet home is home, therefore will I waite till this pale horse comes, and bid him heartily welcome: and with him the Angels of my Father, who haue a charge to lay my body in a bed of rest, and to bestow my soule vnder the Altar, as it followes in the next scale, which is so pleasing a vision, that we neede no voice or preface, such as we had in the former, inuiting vs to *Come and see*: the very excellency of the obiekt itself is of force enough to draw, and hold the eies of our minds vnto it.

The



The second Sermon.

VERSE 9. *And when hee had opened the first Scale, I saw vnder the Altar the Soules, &c.*



When Death hath bin viewed in the palest, and Hell in the blackest colors that may be, yet if wee haue Faith enough to see Soules in their White robes vnder the Altar: there is comfort enough againe at the horror of both; enough to enable the believer to despise and trample ouer them both. In the opening of this fifth Scale, I hope to finde more solid

Antidotes, more lively Cordials, against the feare of Death, then in all the dead and drie precepts of *Bellarmines* doting Art of dying. For this part of the vision was shewed *John* of purpose to sweeten the harshnesse of the former : that his spirit grieved and amazed with the sight of the calamities and mortalitie vnder the persecuting Burchers, rather then Emperours, might yet be relieved and refreshed with a sight of the blessed estate of such as died either in, or for the Lord.

Wherein was proposed to his sight, and to our consideration these seuerals. First, the immortall subsistence of soules after their seperation from the body. Secondly, their sure and secure condition vnder the Altar. Thirdly, their dignity and felicitie clothed with white robes. Fourthly, their compleate

pleate happinesse at the last day, when the number of their brethren shall be accomplished.

Of all these, Christ meant *John* should take notice, and al beleeuers by his testimony to their full consolation.

First, *John* being in the spirit could see spirits, men indeed clad in flesh, can hardly imagine how a soule can haue existence out of the flesh. Eagles can see that which Owles cannot: so is that visible and credible to a spirituall man, which to a naturall is inuisible, incredible. And yet euen natures dimme eyes haue beene cleere enough to see this truth. Nature I say, pure and meere nature, not only the Platonists and other learned ones, who resolutely concluded it, and aptly resembled it, to the distinct being of the waggoner after the breaking of the Coach:
the

the swimming out of the Mariner in the wreake of the ship, the creeping of the snayle out of the shell, the worne out of the case: not vnto the learned Grecians, and ciuili-
zed Romans: But euen the rudest Scythians and vnlettered Sauages; yea, though there bee many Languages, and sundrie Dialects in the world, yet is, and hath this euer been the common voyce of them all, That soules die not with the body. And howeuer the bodies resurrection hath to them been a Problem and Paradoxe, yet is the soules eternitie an inbred instinct sucked from natures breast; or rather an indelible principle stamped in the soules of men by the finger of God. And indeed, to right reason, what difficulty or absurditie is there in it. What lets mee to conceiue a being of it in the Ayre, in the Heauen, or in any other place

place as well as in the compasse of my body, is not one substance as capable of it as another? Can it liue in the one, and not in another?

Hath it not, euen whiles it is in the bodie, thoughts, motiues, passions by it selfe, of it owne different from the body, many crosse and contrarie to the disposition of the body, chearefull ones when that is in paine or melancholie: Cholericke ones when that is flegmaticke. Doth it waite vpon the body for ioy, sorrow, anger, and the like? doth it not more often begin vnto it? Not to speake of Martyres innumerable, who haue beene exceedingly pleasant in the midst of torments, as if they had beene spirits without flesh. How many auncient stories and dailie examples haue wee of chereful minds in distempered, pained,

pained, languishing dying bodies? Reason will then conclude, that the Soule may well be, and be sensible after death without the body, which euen in the body can be wel, when that is ill, cheerely when that is hurt, or sicke, grieved and troubled when that is in perfect temper and health. And on the contrary, small reason haue wee to thinke it sleepest out of the bodie, which neuer slumbers in the body, or that it is seized by death out of the body, which neuer was ouercome by sleep, which is but deaths Image, and younger brother in the body, but euer was working and discoursing in the deepest and deadeest sleepest of the body.

Besides, is it likely God would enrich it with such noble and diuine dowries to be salt onely to the bodie, to exhale with it as Bruits doe. The admirable inuention

tion of Arts, Letters, Engines, the strange fore-casts, prospects and presages of the vnderstanding part, the infinite lodgings, the firme reteinings of the memorie, doe they not argue an immorallitie: Doe men ingraue curiously in Snow, Yce, or transient stuffe?

What meanes the great anxietie of men about their suruiuing name, if the minde perished with the bodie, if Death were the cessation of the man, and destruction of the whole substance. What should nature care for an ayery accident without a subiect, whereof no part of him should be sensible.

What meanes the very feare of Death, if that were the end of all feares, and cares, and sorrowes, if nothing remained sensible, and capable of any thing

thing to bee feared.

Lastly, the fresh vigor, the vn-impayred abilitie, that nimble agilitie of the minde in sicknesse; yea, manie times the freer vse of the faculties of it in the confines, yea, in the act and Article of Death, then in former health, doe they not tell the body, the soule meanes not to fall with the car-kase (which hath the name of falling) lyes not a dying with it, but errects it selfe, meanes onely to leaue it as an Inhabitant doth a ruinous House, or as a Musition layes downe a Lute whose strings are broken, a Carpenter a worne instrument vnfit any longer for seruice and imploiment: and as a Guest makes haste out of his Inne, to his long home and place of abode.

Loath I am to mingle Philosophicall Cordialls with Diuine

uine, as water with wine, least my Consolations should bee flash and dilute : yet, euen these and such like arguments haue taught all Phylosophie (the brutish schoole of the Epicure excepted) to see and acknowledge that the soule is not a vapour, but a spirit, not an accident, but a substance, and elder and more excellent sister to the body imixt and seperable ; a guest that dyes not with it, but diuerts out of it, intending to reuise and reunite it againe vnto it selfe. But Diuinitie certainly knowes all this to bee most certaine that it is a particle of diuine breath, inbreathed into the redde lome at the first, not arising out of it, but infused from heauen into it, and therefore may as wel exist without the clay after it, as it did before it : and when the dust returnes to the

the dust, heauen goes to heauen, both to their originals, the soule first, because first and principall in euery action, the body after as an accessary and second, and so the day of death to the body, is the birth day of eternity to the soule.

This vndying, and euer-liuing condition of the soule, throughly rowled in the minde, firmly embraced, and vndoubtedly apprehended by Faith, workes admirable effects as in life, so in the approach of death. *Seneca* that saw it but through Clouds, cranies and creuises with yfs, and ands, yet professeth that when hee thought but a little of it, and some pleasant dreames of it, he loathed himselfe and all his trifling grates. But most diuinely, and resolutely, *Iulius Palmer*: He that hath his soule linked and tyed to the body, as a thiefes feete to a Clogge with gyues

guyues and fetters, no maruell hee knowes not how to dye, is loath to endure a Diuision: but he that vseth, and can by Faith separate the spirit from the body, to him it is to drinke this: and with that drinks off a Cup of Wine in his hand, and within a while after, as cheerefully drinks of Deaths cup in the sight of the same Witnesses. Euen *Socrates* himselfe sweetened his Cup of poyson, with this discourse of the soules immortalitie, to the amazement of the beholders. Such Soules indeede as place all their felicitie to bee in a full fedde, and well complexioned body, and to partake of the senses corporeall delights, hath not accustomed it selfe to it owne retyred delights of obstracted meditations, knowes not how to bee merry without a play-fellow, no maruell though it bee as loath

to part with the body, as a crooked deformed body to part with rich robes and gorgeous apparell, which were it onely ornaments. But such noble and regenerate spirits as know their owne Dowries, haue inured themselues to sublimite contemplations, and to haue their conuersation in Heaven, whiles they were in the body: such I say, though they do not Cynically reuile the body as a Clog, a prison, a lumpe of myre, &c. but know it to bee the Temple of the Holy Ghost, yet are they willing, yea and sigh to be vncloathed, to sowe it a while in the earth, being a dark and thick lanterne, hindering the cleare sight of it, till they may reassume it clarified, a spirituall, an Angelified body made apt and obsequious to all diuine seruices, to Celestiall Offices without wearinesse, intermission, and such like
vanitie

vanitie, which here it is subiect vnto: as willing as *Dauid* to lay aside *Sauls* cumbersome Armour, and to betake him to such as hee could better weeld and command at pleasure.

This is the first and lowest helpe Faith hath to comfort the soule withall in the approach of Death; when the strong men buckle, the Keepers of the house faile, they waxe dimme that looke out at the windowes, when the whole outward man decayes: that the inner man ages not, faints not, languisheth not, but rather lifts vp the head, is more fresh then formerly, and excepts to bee vnburdened, and to bee at libertie, freed from Corporeall tedious vnpleasing workes of sleeping, eating, drinking, and other meane drudgery, that it may once come to higher and more spirituall im-

ployments better suiting with it
native condition : euen as the Ly-
on longeth to bee out of the grate,
and the Eagle out of the cage, that
they may haue their free scope and
fuller libertie.

Vnder the Altar.

Now if this much reuiued *John*
(as no doubt it did) to see the
Soules continuance after Death,
how much more to see their safety
and rest vnder the Altar : that is
vnder Christs protection & custo-
dy, vnder the shadow of his wings.
Who makes them gratefull to his
Father, couers them from his
wrath, safeguards them from all
molestation, procures them abso-
lute quiet and security. The phrase
alluding to the Altar in the Taber-
nacle, which gaue the Offerings
grace and acceptation : and partly
to

to the safety of such as fled from the Auenger to the Altar. Christ is our Altar, and all the Soules of such as dye in his Faith, are as *Stephan* bequeathed to him: hee presents them to his Father, shelters them from accusation and condemnation, gathers them as the Henne her Chickens vnder his wings, being fully able to keepe what is committed to him from all disquiet. Hee that could keepe the three young men in the Furnace with whom he walked, yea their very garments from the violence of fire: The Israelites and their apparell in the wilderness: *Jonas* in the Whales belly: how much more easily now hee sits at the hand of his Father in Maiestie and Glorie, can hee defend saued and glorified soules from all Externall and Internall Annoyance, and settle them in

absolute peace with him in his Paradise, according to his frequent promise to such as overcome, *they shall sit with me upon thrones.*

*And long white Robes were giuen
vnto euery one.*

If *Iohn* had seene soules at rest, though in poore and meane condition, yet were a corner of an house with peace to bee preferred to a wide Pallace with disquiet: A poore dyet with greene Herbes with quiet, to a feast with stalled oxen, and crammed fowles, sauced with bitter contention. But behold, he sees not naked, beggerly, ragged soules, but adorned with white Robes; that is, endowed now, and glorified with perfect righteousnesse, puritie, clarity, dignitie, and festiuitie: of all which white apparell hath euer been an

Em.

Emblem and Symbole in Diuine and Humane Herauldry, a cloathing of Princes in their great solemnities of Coronation, triumphs and ouations, saies *Eusebius*: so was *Herod* arrayed in cloath of siluer, with which the Sunne beames meeting, made such a glister, as amazed the people that styled him a God: so sayes *Tertullian*, were they wont to dignifie Seruants at their Manumissions with white Apparell, in token of their new libertie and preferment. At feasts great persons were wont to change their guests ordinary clothes with a white Synthesis, a colour fit to expresse alacritie. Christians, the whole Easter weeke wore white apparell. All the graces the soules had heere in this their infancy of Regeneration, were but stayned and polluted clouts: their knowledge darke and obscured with ignorance,

norance, their memories clouded with obliuion, their wills and affectionstempested with mutinies and perturbations, their habits of holines and charity, sullid with defects and infirmities, their delights duske and particoloured & spotted with mixture of sorrow : all their apparell blacke & sad russet at the least; but there purer then the Christall, whiter then the Snowe, or then Fullers earth is able to make them. The Lillyes, and *Salomon* in all their Royaltie not like vnto the meanest of them. Call vs no more *Marah*, may they say, but *Naomi*. For fulnesse of beautie is conferred vpon them, God becoming fulnesse of claritie and light vnto the vnderstanding, without errour or darknesse, continuation of Eternitie to the memory without forgetfulnesse, multitude of Peace to the Will and Affections with

without disturbance or disorder :
the superiour part of the Soule,
pleasing it selfe in the blessed visi-
on of God, and the inferior satiate
with the fruition of riuers of plea-
sures, & variety of monthly fruits.
All this ioy increased by the æme-
nity and magnificence of the place
being Gods Palace, built and pre-
pared for eternitie, for the honour
of his Maiestie, and habitation of
his Saints, all shining like precious
Iasper: enchanted by the full quire
of Angels and communion of holy
men, excellent when they were on
earth, now perfected in their ver-
tues, and freed from frailties, neuer
mourning, but euer singing and
lauding their Creator with *Alle-
luiahs* without defatigation or sati-
etie: all this made vp and consum-
mate by the addition not of a num-
ber of yeares, but of eternitie vn-
countable, vnalterable : incompre-
hensible

henfible. What are the chiefe mi-
series of this life, but the sordid
apparell of the Soule, the blacke
thoughts, the speckled phantasies,
darke obliuion, royled, soyled af-
fections, all the habite of it squa-
lid, iagged, and tattered. Now then
was *Ioseph* loath to change his pri-
son-raggcs, or *Hester* her olde and
meane Cloathes with statcly and
royall array? Promise a Childe
a new Satin suit, and see whether
hec will not long for it, and call for
it; see whether hee will crie when
you bid him lay off his Russcts?
Whence is it then that men dye so
dully, so vnwillingly, so heauily?
or whence can it bee, but because
they doe not liuely and certainly
belecue, and expect these white
Robes for their soules. When the
beautie of a mans minde is heere
obfuscate and defaced with me-
lancholly Tentations, and opake
Imagi-

Imaginations, with yellow chol-
ler, with pallid feare, with ruddy
shame, with sable dispaire; oh what
would he giue for a candid calme,
and serene state of his mind? and
when againe it pleaseth God to
affoord him sunshine holidayes of
ioy and tranquillitie, wherein his
mind is clad, and decked with gol-
den, siluer, and precious ornaments
of peace, meekenesse, temperance,
patience, Oh what an Heauen
would he thinke hee had heere on
earth, if all his daies were but such
dayes! whereas this a Christian
may well assure himselfe of, that
what euer grace doth here prepare
and begin, there glory will absolue
& perpetuate for matter of sancti-
ty, purity, & alacrity of the mind,
typified in these white robes: yea
further for matter of dignitie and
triumph, which then shall be most
compleat, where they shall see
Christ

Christ at that day come in the glory of the Father with millions of his Angels descending & bringing down his heavenly *Ierusalem*, meeting them halfe way in the clouds, and there auenging them of their enemies, sitting with them as assessors vpon thrones, to iudge the Angels, & the world of wicked ones, & such as haue insulted ouer them on the earth, in which they shall then without any malignity of enuy, anger, or appetite of reuenge, take amirable and vnspeakeable content and comfort, yea reckon it as the accomplishment of their inchoate glory, for which they are here said to long for, & groane vnder the Altar, till the number of all their brethren being consummate, God shal openly acquit & applaud them, condemne and confound their opposites. These, these are the only, stately, and Kingly dignities:
the

the meditations whereof are only able to beget and foster true heroical & Christian resolutions against the feare of Death and Hell, otherwise vnuanquished. To conclude then, to the man that would both in health and sicknesse nourish euer in his breast vndaunted and more then conquering thoughts of these two enemies, instead of *Bellarmines* many friuolous and tedious rules: I prescribe but these two practises of Faith. The first is to worke in his minde a setled and vndoubted certaintie: and the second a liuely and frequent representation of them.

Were heauen nothing else but an hauen of rest, wee know how welcome the one is to a Sea-sick weather-beaten traueller, and may by that guesse how desireable the other should be to a soule that long hath beene tossed in the waues of
this

this world, sicke of owne sinfull imaginations, & tyred with external tentations. The happiest soule that euer hath sayled ouer this *Eu-ripus*, in the best ship, in the healthfullest body that euer was, neuer had so calme a passage, but that it hath had cause enough often to wish it selfe on shoare. What with selfe groaning phantasies, and injected temptations, how little respite or rest is here to be found? Is there any Palace or Tower here so high or strong, that can keepe diseases from the body: how much lesse cares, sorrows, feares, and Sathans assaults from the Soule? Were there but such an Iland, as some haue dreamed of heere on earth, that might free our bodies or mindes from disquiet, but for the space of the moment of this life, how would people couet to dwell in it? In the times of the late warres

warres in Netherlands, how did the Boares forsake their Farmes, and flye into walled Cities for securitie from dangers? What violence then should our heauenly Ierusalem suffer of our wishes and desires? were it but for the sweet and amiable name of peace whereof it is denominated, hauing indeed the God of Peace for the King and Keeper of it: Wals many Cubits high, into which no *Zenacherib* can shoote an arrow, nor the Dragon Beast, nor the false Prophet to seduce or to accuse: strong gates and barres excluding all enemies and annoyances, and so affording perfect tranquillity to all the Inhabitants, out of which they insult ten times more saferly, then the Iebusites ouer the blinde and lame, ouer the pale horse and his riders, Death and Hell. Consider and compare a little the simplicitie

citie of the worldling with the wisdom of the Christian, the happy stabilitie of the one, with the wofull vncertaintie of the other at the time of their departure. Euen Foxes and Hares, and other such vermine fore-acquaint themselves with Muses, Thickets and Burroes, into which when they are chased and hunted, they may repaire for safety: but these fooles while they liue in health and prosperity, neuer thinke of the euill day, and when away they see they must goe, how vnshyftable are they? Some of the meaner sort, they take care for their winding-sheet: or if richer, for a marble or painted sepulchre, which yet cannot preferue their bodies or names from putrification: the superstitious sort to bee buried in a Fryers Cowle, or vnder an Alter of stone: the desperater sort, wishing the Mountaines might

might couer them from the wrath of the Lambe. An harbour or receptacle for their soules they neuer thinke of; whence it is that they are as loath to haue them turned out of their bodies, as *Hagar* and *Ismael* to be out of doores, and exposed to misery and dangers; or rather as *Cain*, to be cast as a Vagabond out of Gods presence, fearing lest euery one that met him next, should cut his throat for a cursed Caitiffe. And indeed what else can they looke for, but instantly to bee deuoured of the roaring Lyon, that waites at the doore of Death, to fetch away their soules into the place where there is no night nor day. Onely the wise beleeuer, he hath prouided a Sanctuary, or Citie of refuge against time of danger, hath learned wisdom of the Conies, who though a little nation, yet wise and forecasting,

I haue

haue their refuge in the Rocks. Christ is the beleeuers Rocke, and his strong Tower, his Altar, and therefore he feares not what Death can doe vnto him. Christ hath assured him on his word, that hee shall haue all teares wiped away, and the Spirit secured him that he shall rest from his labors. In which regard he is so farre from lingring and hankering after a continuance in this *Baca* of teares, this wilderness of feates, that he studies rather to enter into this rest, Cries out with *Dauid*, Wo is me that I dwell in *Meshek* and *Kedar*, when I think of peace, there is warre at hand: With *Jeremy*, Woe is mee that I dwell with a contentious people. With *Elias*, I am weary of my life, an end good Lord. Or with blessed *Simeon*, Now Lord let thy seruant depart in peace, into that land of peace; here I haue seene that
there

there is no peace to bee had: all here is vanity & vexation of spirit. For a minute of peace, moneths of vanity, for a dram of hony, pounds of aloes and gall. Soules here find no resting place for the soles of their feet, till they come to the mount *Ararat*, whither their works follow them, where their sorrowes leaue them. And so conclude with *Vidus Bressius*, Oh that my soule had the wings of the Doue to flie and make haste to that mountain of God, and hill of tranquillitie and eternitie. Thus th'one dies howling, the other singing, because the one knowes he changeth for the better, the other for the worse: the one takes Death for a gulfe of sorrow, the other for a port of libertie and ease: the one because he is stript for a scourging, the other because hee layes off his clothes to go to bed after his toile.

If Queene *Elizabeth* whiles shee was a prisoner in her sisters dayes, could haue been fully assured, and had clearely foreseene her owne long, glorious, and prosperous reigne ensuing, would she haue wished her selfe a Milke-maid for the present? No, it had bin impossible. All our feares & doubts arise from infidelitie and the vncertaintie, or else from the deadnesse and dullnesse of our hopes. To put life into which, there can bee no better, no other help, then first to ground and root our Faith in Christ through the word and spirit: And then often to be setting before our eyes a state & condition happy aboue all that Cities, Kingdoms, Crownes, Pearles, and Jewels, Marriages, Feasts, and all other Metaphors and Parables of Scripture doe but shaddow out vnto vs. Which supereminent and superabundant fel-

felicity, *Paul* that had been an eye witness, not able to describe, much lesse to amplifie, summes it vp, *An exceeding exceeding eternall weight of Glory.*

A superlative transcendent phrased such as is not to be found in all the Rhetoricke of the Heathens, because they neuer wrote of such a Theame, nor with such a Spirit. If any of vs had but halfe the strength of *Pauls* Faith, or life of his hope, or chearefull fore-imaginations, which he had of this felicitie, wee could not but haue the same desires, and longings for our dissolution and fruition of them. If we thoroughly beleeued and remembered this to bee the state of our selues and dead friends, would we, or could we so feare for our selues, or mourne for them in Blackes, whiles they are in whites, as *Jacob* for *Ioseph*, thinking him deuoured
I 3 by

by some euill beast, when he was Lording it in Ægypt. No verily, but thinke of it, and looke for it we would with the same affections that Children do for their playes, Prentises their freedome, Spouses their mariage, Labourers their wages, Husbandmen their Haruest, Heyres their Inheritance, Princes their Kingdomes. Mongst many thousands, I chuse to instance and end with *Monicah* and *Augustines* examples; the mother vsing this speech to her sonne; All that I haue desired to liue to see, is that which I now see: thee my sonne a Christian. And now what doe I any longer in this base and impure world? And hee of his mother: What cause haue I to mourne for a mother, of whose happinesse I may be so well assured.

When I awake, I shall be satisfied.

Write

Write, O Christ, these Meditations in our hearts, imprint these Patternes so fast in our memories, that wee may all the dayes of our liues haue frequent fore-thoughts of our appointed change, chiefly in that last and solemne day of our death, when the Prince of this world will be busie, and wee shall be weake, let thy Comforter then bring them to minde, that by faith we may ouercome, and hauing the Arke of thy Couenant in eye, cheerefully passe through the waters of Iorden, and so take possession of that land which flowes with all varietie of delights, without either end or facietie: euen so *Come Lord Iesus, come quickly.*

F I N I S.

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